

THE CHRISTIAN HERALD.

VOL V]

Saturday, April 18, 1818.

[No. 2.

The missionary intelligence from the South Sea Islands for nearly two years past has been of the most cheering description. Several partial accounts have been received and published during the past year, exhibiting the cause of Christianity in Otaheite and the neighbouring islands as making rapid progress. The following long expected details of the glorious work of the Lord in that region will doubtless be read with no ordinary interest.

From the London Missionary Magazine.

OTAHEITE.

We have long been waiting for official information from our Missionaries in the South Sea Islands. We are at length completely gratified. On Monday, January 19th, the following letter came to hand, which fully confirms all the preceding and imperfect accounts received from individuals in New South Wales. Idolatry is no more in Otaheite or Eimeo, and is fast giving way in other islands. The school flourishes, and many who have learned to read have dispersed themselves among the islands, and have taught others. Many hundreds can read well; at least 3000 have books among them; and hundreds of the natives can repeat the Catechism word for word.

In addition to the letter of the Missionaries, we have the pleasure of presenting to our readers the literal translation of a letter from the King of Otaheite to the Missionaries, accompanied by a present of all his *family gods*, (the *public* ones being previously destroyed,) and which he desires the Missionaries either to burn, or to send to 'Britane,' for the Missionary Society, that they may see the likeness of the foolish gods which *Tahiti* worshipped.— These, which Mr. Marsden has forwarded to England, will enrich the museum of the Society, and we shall probably give a print of them in a future number of this work.

The following letters call anew upon the friends of the missionary cause to rejoice and be thankful. God hath done great things for us, whereof we are glad, and to Him, to Him alone, be all the glory of our success.

HONOURED FATHERS AND BRETHREN,

Eimeo, Aug. 13, 1816.

The last letter we received from you was dated July 23d, 1814, and reached us in May, 1815, as we have mentioned before. And our last to you was dated Sept. 5th, 1815, a duplicate of which, as usual, accompanies this. We gladly embrace the present opportunity of giving you a further account of the state of the islands and of the mission. At the time the above mentioned letter was written, the state of affairs in these islands was full of confusion and uncertainty; the balance, as far as we could perceive, was nearly equi-poised; it appeared very doubtful whether the heathen party, who had taken up arms to avenge the cause of the gods and the ancient customs of their forefathers, might not prevail, and occasion either the extermination or banishment of all who had embraced Christianity, together with ourselves, at least from these islands of Tahiti

and Eimeo. The months of July and August, previous to the date of our letter, had been with us and our poor people a time of trouble and great anxiety. The 14th of July we had set apart as a day of humiliation, fasting, and prayer, and were joined by several hundreds of our people, in seeking mercy and protection from Him who has the hearts of all men in his hands, and to whose control all actions and events are subject. It was 'a day of trouble' with us; and we and our persecuted people did call upon Jehovah; and we think there is no presumption in saying, our supplications were regarded, our prayers were answered, and according to his promise, He did send us 'deliverance,' though not in the way we anticipated or expected.

Those people at Tahiti who had embraced Christianity, having providentially made their escape and joined us at Eimeo, their enemies, as we mentioned before, quarrelled among themselves. The Attehuru party having fought with, and vanquished the Porionnu, Teharoa, &c. they and the Taiarapu party who had assisted them, quarrelled again among themselves, and fought; when the Taiarapuan were conquered, and driven to the mountains. After this there was a prospect of peace being established; and the people who on account of religion had fled to Eimeo to save their lives, were invited to return to Tahiti, and take repossession of their respective lands; those things made it necessary for the king and his people, and most of those about us, to go over to Tahiti, in company with the different parties of refugees, and, according to an ancient custom of the country, to reinstate them in a formal manner in their old possessions.

On the arrival of the king, and those that followed him, at Tahiti, the idolatrous party appeared on the beach in a hostile manner; seemed determined to oppose the king's landing; and soon fired on his party; but, by the king's strict orders, the fire was not returned, but a message of peace was sent to them, which was productive of the exchange of several messages, and at last apparently issued in peace and reconciliation.

In consequence of this, several of the people returned peaceably to their different lands; but still fears and jealousies existed on both sides, and this state of things continued till Sabbath day Nov. 12th, 1815, when the heathen party taking advantage of the day, and of the time when the king and all the people were assembled for worship, made a furious, sudden, and unexpected assault, thinking they could at such a time easily throw the whole into confusion. They approached with confidence, their prophet having assured them of an easy victory. In this, however, they were mistaken. It happened that we had warned our people before they went to Tahiti of the probability of such a stratagem being practised in case a war should take place; in consequence of which they attended worship under arms; and though at first they were thrown into some confusion, they soon formed for repelling the assailants: the engagement became warm and furious, and several fell on both sides.

In the king's party there were many of the refugees from the several parties who had not yet embraced Christianity; but our people not de-

pending upon them, took the lead in facing the enemy, and as they were not all engaged at once, being among bushes and trees, those that had a few minutes of respite fell on their knees, crying to Jehovah for mercy and protection, and that he would be pleased to support his cause against the idols of the heathen. Soon after the commencement of the engagement, *Upufara*, the Chief of Papara, (the principal man on the side of the idolaters,) was killed; this, as soon as it was known, threw the whole of his party into confusion, and Pomare's party quickly gained a complete victory. However, the vanquished were treated with great lenity and moderation; and Pomare gave strict orders that they should not be pursued, and that the women and children should be well treated. This was complied with; not a woman or child was hurt; nor was the property of the vanquished plundered. The bodies also of those who fell in the engagement, contrary to the former barbarous practice, were decently buried; and the body of the Chief of Papara was taken in a respectful manner to his own land, to be buried there.

These things had a happy effect upon the minds of the idolaters. They unanimously declared that they would trust the gods no longer; that they had deceived them, and sought their ruin; that henceforward they would cast them away entirely, and embrace this new religion, which is so distinguished by its mildness, goodness, and forbearance.

In the evening after the battle the professors of Christianity assembled together to worship and praise Jehovah for the happy turn which their affairs had taken. In this they were joined by many who had till then been the zealous worshippers of the idols. After this, Pomare was by universal consent restored to his former government of Tahiti and its dependencies; since which he has constituted Chiefs in the several districts, some of whom had for a long time made a public profession of Christianity, and had been for many months attending the means of instruction with us at Eimeo.

In consequence of these events, idolatry was entirely abolished both at Tahiti and Eimeo; and we have the great, but formerly unexpected satisfaction, of being able to say, that Tahiti and Eimeo, together with the small islands of Tapuamanu and Teturoa, are now altogether in profession, *Christian Islands*. The gods are destroyed, the maries demolished, human sacrifices, and infant murder, we hope, for ever abolished; and the people every where calling upon us to come and teach them.

The Sabbath day is also every where strictly observed, and places for the worship of the true God have been erected, and are now erecting, in every district; and where there is no preaching, the people have prayer-meetings every Sabbath and every Wednesday evening, all round Tahiti and Eimeo.

But this is not all; we have also good news to communicate about the Leeward Islands. *Tamatoa*, or as he is now called *Tapa*, the principal Chief, has also publicly renounced idolatry, and embraced Christianity. His example has been followed by most of the other Chiefs, and a large majority of the people throughout the four Socie-

ty Islands: viz. Huahine, Raiatea, Tahaa, and Borabora. Two Chiefs of Borabora, named *Tefaaora* and *Mai*, have distinguished themselves by their zeal in destroying the gods, and erecting a house for the worship of the true God. The Chiefs of these islands have sent letters and repeated messages to us, earnestly entreating us to send some of our number to them, to teach them also: and *Mai*, a Chief of Borabora, sent us a letter to remind us that Jesus Christ and his apostles did not confine their instructions to one place or country.

A war broke out lately at Raiatea also, one principal cause of which was that *Tapa* and others had cast away and destroyed the gods. The idolaters were resolved to avenge this, and consequently attacked *Tapa* and his friends, but were themselves, as at Tahiti, entirely defeated, and afterwards treated with much more lenity than they deserved; but though they were then subdued, yet there is still a party at Raiatea talking of war, and the restoration of the gods; but it is to be hoped that they will not be able to effect any thing of consequence, as the great majority of the people appear decidedly in favour of Christianity.

Since the above happy change of affairs at Tahiti, brother Nott, at the request of the brethren, went over on a visit to Tahiti, accompanied by brother Hayward. He preached to the people in every district all around the islands. Large congregations assembled with readiness every where, and their attention and behaviour was very encouraging.—At the present time brother Bicknell is there, partly for the purpose of preaching to the people in the different districts, and thinking also that the voyage and journey might be conducive to the restoration of his health, which is much impaired, and has been in a very precarious state for many months past.

The School, notwithstanding former discouragements, has prospered exceedingly, and continues to prosper; though at present many hundreds of the scholars are scattered through the neighbouring islands, some of whom are teaching others in the different islands and districts where they reside, and thus, through their means, some knowledge of reading and writing has spread far and wide.—There are at least 3000 people who have some books, and can make use of them. Many hundreds can read well; and there are among them about 400 copies of the Old Testament history; and 400 of the New, which is an abridgment of the four Evangelists, and part of the Acts of the Apostles.—Many chapters of Luke's Gospel in manuscript are also in circulation; and 1000 copies of our Tahitian Catechism, which several hundreds have learnt, and can perfectly repeat. The Spelling-books which were printed in London, of which we had we suppose about 700, having been expended long ago, we had lately 2000 copies of a lesser Spelling-book printed in the colony. These we have received and distributed; and there is an earnest call from all the islands for more books, the desire to learn to read and write being universal. We want a new edition of the above mentioned books, and are now preparing the Gospel of Luke for the press. We intended to send the Catechism and small Spelling-book to the

colony by this conveyance, and get 2000 or 3000 printed ; but having heard that a printing press is sent out for us, we thought it best to wait a while, notwithstanding the urgent call of the natives, as we wish to prevent expense as much as possible.

From a view of our present circumstances, our deficiencies, and the state of the mission, we rejoiced to learn that the Directors thought proper to accede to our request, and to add to our number, and that among those who are intended for these islands, there is a person that understands printing ; we hope the others also are such as the present state of the mission particularly requires, and such as we have pointed out in our former letters, viz. 'such as possess a true missionary spirit, suitable abilities to acquire the language, and to engage in the immediate work of the mission, particularly to assist in the translation of the Scriptures.' If this should be the case, and our hope be realized, we and our people will have cause to rejoice for such a timely supply.—On the other hand, should the case be reversed, our disappointment and regret will be proportionably great.

The present state of the islands makes us decidedly of opinion that there should be at least two missionary establishments, one for Tahiti and this island, and one for the Leeward Islands ; but we are anxiously looking for the arrival of those brethren said to be coming to us, and for further information and directions from you, so that we may know better how to act.

We enclose another friendly letter of his Excellency Governor Macquarie ; as also a letter from Pomare, concerning his family gods, which have been delivered to us, that we might either destroy them, or, if we think proper, send them to you. We have chosen the latter, and send them by this conveyance, nailed up in a case directed to Mr. Hardcastle. These are the king's family gods, and are a good specimen of the whole. The great national ones, which were of the same kind, only much larger, have been some time ago entirely destroyed. Your brethren, &c. &c.

HENRY BICKNELL,	WILLIAM HENRY,
WM. PASCOE CROOK,	HENRY NOTT,
JOHN DAVIES,	SAMUEL TESSIER,
JAMES HAYWARD,	CHARLES WILSON.

To the Directors of the Missionary Society, &c.

TRANSLATION OF A LETTER FROM POMARE, KING OF TAHITI, (OTAHEITE.)

To the Missionaries.

FRIENDS,

May you be saved by Jehovah and Jesus Christ our Saviour. This is my speech to you, my friends. I wish you to send those idols to Britane for the Missionary Society, that they may know the likeness of the gods that Tahiti worshipped. Those were my own idols, belonging to our family from the time of *Taaroamanahune**

* *Taaroamanahune* lived some ages ago, and was one of the ancestors of Pomare's family.

even to *Vairaaatoo**: and when he died he left them with me. And now, having been made acquainted with the *true God*, with Jehovah, *He is my God*, and when this body of mine shall be dissolved in death may the Three-One save me! And this is my shelter, my close hiding place, even from the anger of Jehovah. When he looks upon me, I will hide me at the feet of Jesus Christ the Saviour, that I may escape. *I feel pleasure and satisfaction in my mind; I rejoice, I praise Jehovah*, that he hath *made known* his word unto me. I should have gone to destruction if Jehovah had not interposed.—Many have died and are gone to destruction, kings and common people; they died without knowing any thing of the true God; and now when it came to the small remainder of the people, Jehovah hath been pleased to make known his word, and we are made acquainted with his good word, made acquainted with the deception of the false gods, with all that is evil and false. The true God Jehovah, it was he that made us acquainted with these things. It was you that taught us; but the words, the knowledge, was from Jehovah. *It is because of this that I rejoice*, and I pray to Jehovah that he may increase my abhorrence of every evil way. The Three-One, He it is that can make the love of sin to cease; we cannot effect that; man cannot effect it; it is the work of God to cause evil things to be cast off, and the love of them to cease.

I am going a journey around Tahiti, to acquaint the Ratiras with the word of God, and to cause them to be vigilant about good things. The word of God does grow in Tahiti, and the Raatiras are diligent about setting up houses for worship; they are also diligent in seeking instruction, and now it is well with Tahiti.

That principal idol that has the red feathers of the Otuu is Temeharot; that is his name, look you, you may know it by the red feathers; that was Vairaaatoo's own god, and those feathers were from the ship of Lieut. Watts [in 1788;] it was Vairaaatoo that set them himself about the idol. If you think proper, you may burn them all in the fire; or, if you like, send them to your country, for the inspection of the people of Europe, that they may satisfy their curiosity, and know Tahiti's foolish gods!

This is also one thing that I want to inquire of you; when I go around Tahiti, it may be that the Ratiras and others will ask me to put down their names; what shall I do then? Will it be proper for me to write down their names? It is with you—you are our teachers, and you are to direct us.—We have had our prayer-meeting the beginning of this month, February; it was at Homai-au-Vahi; the Ratiras and all the people of the district assembled, leaving their houses without people. They said to me, 'Write down our

* *Vairaaatoo*, one of the names of old Pomare, the king's father, and though a friend to the Missionaries, yet he was a most zealous advocate for the gods, and the old religion.

† Temeharot was one of the principal *family* gods of the royal family of Tahiti; but Oro was the principal *national* god, and to him alone human sacrifices were offered, at least in modern times. Temeharot is said to have a brother called *Tia*: these were famous men deified after their death.

names.' I answered, 'It is agreed.' Those names are in the enclosed paper, which I have sent for your inspection. Have I done wrong in this? Perhaps I have; let me, my friends, know the whole of your mind in respect of this matter.*

May you, my friends, be saved by Jehovah the true God. I have written to Mahine for a house for the use of the Missionaries; when they arrive you will let Mahine know where the house is to be, and he will get the people to remove it there. Let it be at Uaeava, near you.

It is reported here that there is a ship at Morea, and I was thinking it might be the ship with the Missionaries; but it may be that it is only an idle report. However, should the Missionaries arrive at Moorea, write to me quickly, that I may know. Let me know also what news there may be from Europe, and from Port Jackson. Perhaps King George may be dead, let me know. I shall not go around Tahiti before the month of March.

May you be saved, my friends, by Jehovah, and Jesus Christ, the only Saviour, by whom we sinners can be saved.

POMARE, King of Tahiti, &c. &c.

Tahiti Motuta, Feb. 19, 1816.

Correspondence of the London Tract Society.

The Committee of THE RELIGIOUS TRACT SOCIETY (of London) have lately issued a printed sheet of Extracts from their correspondence subsequent to the last annual Report of that Institution, for the purpose of circulating among its auxiliaries and elsewhere the interesting intelligence contained therein. That sheet we have recently received.—We have room only to insert the following Extracts from it in this Number of the Christian Herald:

CHINA.

From the Rev. Robert Morrison.

Canton, Feb. 24th, 1817.

I have received and drawn your Society's grant of 500*l.*, in behalf of Mr. Milne, for the publication of *Religious Tracts in the Chinese Language*. Those he has composed I deem exceedingly well calculated, under the blessing of God our Saviour, to promote the diffusion of divine truth. He complains much of want of health, in his last letters.

I have here a very anxious time, from the Government being so averse to the least acquaintance with their language. We must look to God, our Father and our Friend, for help. I would study to give no offence in any thing; and at the same time I wish to

* This was in imitation of us; for during 1814 and 1815, after our monthly missionary prayer-meetings, we used to take down the names of such as renounced heathenism and embraced Christianity in a public manner; but since the state of affairs is altered in the islands, and the profession of Christianity is become general, we have thought proper to discontinue the practice, as now not likely to answer the ends intended.

avoid an undue fear of man. I often pray that I may be prepared to suffer and to die for the sake of our Lord Jesus! and, though conscious of great unworthiness, I trust the unseen hand of the Almighty sustains me.

From the Rev. Wm. Milne.

Malacca, July 25th, 1816.

By the kind aid of the Religious Tract Society, I go on publishing Tracts; and have the satisfaction to know that they are sought after by multitudes of the Chinese.

From the late Rev. J. C. Supper.

Batavia, Java, Oct. 17th, 1816.

Long before I left Europe, I felt in a great degree the importance of the Religious Tract Society; but never so much as I have done since the worthy Missionary Milne and myself commenced the distribution of your Tracts among our Chinese brethren in this island; to whom they appear to have been of much benefit.—They read with much delight these little Messengers of grace, which prepare their minds for the Bible, and for the exertions of Missionaries.

By the good providence of God, I have been enabled to establish among the Chinese a *Reading Society*, consisting of sixty persons, who are supplied with sixty copies of each Tract, every month, which I receive regularly from Mr. Milne at Malacca; and when these sixty have read them, they put them into the hands of their brethren, for the like purpose. I will not say that these Chinese are become Christians; but that they have, through the means of these Tracts, become acquainted with Christianity, is a fact which none can reasonably deny; and which I feel constrained to communicate, for the encouragement of the Members of the Religious Tract Society.

Last week, I received from Mr. Milne sixty copies of a Tract *On the importance of speaking Truth*; and two Chinese being at my house, a butcher and a shoemaker, I presented them each with a copy, which they read, at my request. When, in order to try if they understood and kept in mind what they had been reading, I inquired, if they did not, by the contents of those Tracts, learn that it is their duty to speak falsehood, and to be dishonest whenever they have opportunity. "Oh! no," (replied the shoemaker,) "on the contrary, we are here taught that we should speak truth, and be honest at all times;" and the butcher with an air of reverence, said, "The great Lord of Heaven speaks to us in this book."

The Dutch and German Tracts which I received from your Society before I left London, were distributed soon after my arrival here, and read with great interest; and, I hope, with no less advantage, by many. If you could send me more Dutch, German, and Portuguese Tracts, I should feel much obliged, as I am ready to devote myself to the Religious Tract Society, as I have done to the Missionary and Bible Societies. A share in your noble exertions I consider to be of more value than all the gold of Ophir, or the riches of India. You may therefore command my services

as long as I live;* and by the grace of God, I shall use every exertion I can in your behalf.

If the Religious Tract Society should be forgotten to be mentioned in the annals of the world, I am confident she will shine with great lustre in the everlasting annals of heaven. With sentiments of profound esteem, I have the honour to be,

Your humble and obedient Servant,

J. C. SUPPER.

PIEDMONT, GERMANY, &c.

From the Rev. John Keetman.

Neuwied, March 31st, 1817.

In conjunction with my other Christian friends, I have, by the liberality of the Basle Tract Society and that of the Association in the North, been enabled to distribute, in the course of last year, 1,200 Tracts here and in the neighbourhood; and we were much pleased by receiving accounts of the effects resulting therefrom. Among others, a woman told me that her husband used to spend every evening at the public house, till a present of *The Christian Children's Friend* being made to the little boy, he had some part of it read to him, remained at home, and was frequently moved to tears by its contents. Two pious Prussian soldiers distributed many books among their comrades.

From the Berlin Tract Society.

May 16th, 1817.

A wide field is now opened for our Tract Society, which indeed requires unabated labour, that we may do something for every one. Branch Societies have been formed at Memel, Grypswald, Gorlitz, Magdeburg, Coeslin, &c.; and the number of Members has, this year, much increased; but the demands have been in proportion. We shall soon be obliged to have translations of some of the Tracts made into the *Polish* and *Wendish* languages.

An apprentice, belonging to the Catholic persuasion, received six years ago, from a Lutheran Minister in Saxony, besides a gift in money, a present of a small Tract:—it was entitled, *The One Thing Needful for Salvation*. He did not care much about it at the first, but curiosity led him to look into it; he perused it frequently afterwards, and it created a desire in him after the Holy Scriptures, in which he was gratified, as he was in the employ of a religious master, who procured a Bible for him, in which he now eagerly reads. You will be glad to hear, that, with the blessing of God, a lively interest is excited both for the Bible and Tract cause, by the circulation of the Monthly Publications.

From the same.

Berlin, Aug, 5th, 1817.

We received, yesterday, your very kind letter of the 7th of July—, and thank you for the effectual assistance you have given to a Society which is yet only in its infancy. Though six Auxiliaries

* Shortly after the receipt of this Letter, the Committee received the painful intelligence, that this indefatigable and eminently disinterested servant of Christ had been unexpectedly removed from the scene of his labours by death.

have already been formed, and from forty to fifty regular Correspondents acquired, this is trifling in a sphere of usefulness so very extensive and promising. Your benevolent recent donation of 20*l.* was therefore highly acceptable; and I can assure you that our whole Committee will feel in the highest degree thankful for it. Most of our Tracts are translations from yours.

Continue, dear Sir, to turn your benevolent attention toward an Institution from which, we trust in God, you will reap joy here below, and hereafter the approbation of Him who will not leave unrewarded even a cup of cold water given in his name.



LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

A Letter of the Rev. Professor Leander Van Ess to the Society.

“To the venerable Society for promoting Christianity among the Jews.

“From the enclosed copies of three letters from a Jewish teacher, the venerable Society will perceive, that he has a strong desire to embrace Christianity, and that with him another Jew is ready to do the same. He has often attended divine service in my church; I have also spoken with and examined him, and found hitherto that he is sincere and true in his profession. He is, for his station, a pretty well educated man, to whom the Lord has given much light and knowledge of himself. The only impediment to his openly professing Christianity is, that this step would at once deprive him of his living, and of all means of maintaining himself; for he, as well as the other Jew, has not where to lay his head. His German style is tolerable, and he understands also the Hebrew; but, not being acquainted with the Latin, he desires to be enabled to study at some university; which example the other also desires to follow. I immediately applied to the university of Freiburg, but have received answer, that the most I could expect was a yearly stipend of sixty florins, a sum by no means sufficient. I entreat, therefore, the venerable Society for promoting Christianity among the Jews, to facilitate to these two Jews the execution of their pious designs, by granting them pecuniary assistance for some years, out of Christian charity and generosity, in order that they may obtain the accomplishment of their ardent desires, and be able to continue their studies without being exposed to extreme want. I shall be a conscientious steward of your charitable donations, and take care that they receive the supply of their necessities through a third equally conscientious hand. To save immortal souls, by leading them to Jesus, the sanctifier, the glorifier, without whom there is no salvation, is the most exalted reward: for this reward's sake, I appeal to the piety and Christian charity of the venerable Society, for the kind accomplishment of my earnest request. To have saved but one soul will be a most glorious reward on the great day of the harvest, before the throne of God and of the Lamb. Solemnly to receive these two Jews by baptism into the Christian

Church, will be to me a most delightful feast, and it might, by the blessing of God, be useful in some way or other to their brethren.

"To the above earnest request, I add one more, which is, that you will have the kindness to send me some copies of the New Testament, translated by your Society into the Hebrew, entitled, **ברית חרשה על פי משיח** *The New Covenant of Messiah*, together with the Reports of your Society. Mr. Luke Howard will gladly undertake the care of remitting these books to me.

"Let us pray with fervour, both in our love and in our exertions, 'Thy kingdom come!' Yes, and it does come with power, and the light penetrates mightily, and with an increasing spread through the darkness of Gentiles and Jews, and reproaches Christians for their lukewarmness in the faith and in love. With the deepest veneration,

"Your brother, united with you in Christ,

"VAN ESS.

"Marburg, July 28, 1817."

Extracts of some Letters from a Jewish Teacher to the Rev. Professor Van Ess in Marburg.

No. I.

Jan. 16, 1817.

Your learning and philanthropy, so well known throughout all Germany, but especially the excellent means by which you are promoting true illumination and genuine virtue, encourage me, an Israelite by birth, to approach you with reverential confidence; at the same time begging you to accept of this little book of mine here following, as a token of my high esteem and regard.

Permit me to acquaint you, *under the seal of the greatest secrecy*, of the little satisfaction the religion of my fathers affords to my mind. For many years past I carried about me a clear conviction, that our religion is a compound of absurdity and superstition of every kind. In this conviction, you may imagine, I could not take my rest; and, as I considered religion the most momentous concern of man, I consulted the writings of the New Testament, where I found a religion perfectly suited for the human heart, which truly ennobles man, which instructs him in what it is his truest interest to be instructed in, which furnishes him with the best motives to virtue, with the most solid consolations in adversity, with the most joyful prospects in a world to come. I found in the New Testament a religion suited for every nation, for every form of government, for every age, for every country; nor is there, I think, any doctrine that can equal that which an enlightened reason builds upon the principles of Christianity. This religion, by assuring man of immortality, arms him with fortitude in affliction, enhances his every temporal enjoyment by the certain hope of a future and better estate, enables him to look at death as his natal hour to a far more perfect life, and gives perfect satisfaction to the boundless desires of the human heart. Here, reverend Sir, is my sincere confession of faith, and my conceptions concerning the Christian religion; conceptions which could not but generate in me the

most ardent desires to be a member of the Christian church, in order to become a partaker of its great moral privileges. The change of my religion will, as you may imagine, unavoidably draw after it the loss of all my present means of subsistence among my nation, who will feel disposed to persecute me in every way they can.

No. II.

Jan. 17, 1817.

I now beg leave, Sir, to state to you briefly the views I entertain both of the Jewish and of the Christian religion. The Jewish religion* teaches her votaries a God, not as possessing the glorious attributes of love, universal compassion, but as a despot who dispenses his favours on those only who observe punctually a thousand arbitrary institutions and bodily exercises; who disregards all nations except that of the Jews, which are *exclusively* his peculiar people.

O how different is the character of the religion of Christ, which represents God, as he is indeed, as a God of love, compassion, and mercy. 1 John iv. 16. "God is love; and he that dwelleth in love dwelleth in God." John xiii. 35; Rom. xiii. 10. What lights for my understanding, what comforts for my heart! This it is indeed to have the image of God impressed upon our souls; this it is to be partaker of a divine nature (2 Pet. i. 4); this it is to be perfect even as our Father which is in heaven is perfect. The religion of Christ, and that alone, teaches the true worship of God; it shows that it consists not in any outward forms, but that those who will worship God, must do it in spirit and in truth. John iv. 21—24; John xvi. 8; Matt. v. 48; xv. 1—20; xxii. 36—40; and xxiii. 23—28.

Short as the contrast is, which I have now made between Judaism and Christianity, I assure you I could not make it without being deeply affected with the exalted character of the one, and with the errors and fallacies of the other; and my desire to forsake the one and to cleave to the other, becomes proportionably more ardent and lively. Believe these desires, dear Sir, by interceding for me with Christian friends, that I may be able not only to be baptized openly, but also to continue the study of Christ's religion: by God's help I shall endeavour to be worthy of the name which I am going to take upon me, and of the kind assistance for which I do so earnestly entreat your Christian benevolence.

I have now to inform you, dear Sir, of the case of a certain dear friend of mine. He is of like persuasion with myself, and burns to exchange superstitious Judaism for enlightened Christianity. I informed this my friend of the kindness with which you received me, and counselled him to lay his state of mind open to your participating heart. In his recommendation I can say with full conviction, that he is an intelligent and really learned man, and that he will be a valuable member and ornament of the church.

Yours, &c. &c.

* He means *modern Judaism*, founded upon the Talmud.

JUVENILE DEPARTMENT.

MEDITATIONS BY THE LATE S—— H——.

The following are some of the meditations of Miss S. H., of whom an obituary memoir was inserted in our last Number. The reader will recollect that they were penned by a young female only thirteen years of age. How forcibly does such a case as this illustrate the importance of the early instruction of youth in the great truths of the Christian Religion, and especially of making their tender minds familiar with the language of Holy Writ.

April, 1817.

"And they were both righteous before God, walking in all the commandments of the Lord blameless."

O that it could be said of me that I walked in all the commandments of the Lord blameless! O Lord, grant that I may walk in the right way—that I may go in the strait and narrow way that leadeth unto life—that I may be among the few that find it; and grant that not one of this family may go the broad and crooked way that leadeth to destruction. O that it could be said of every one of this family that they walked before the Lord blameless! Thy ways are ways of pleasantness, and all thy paths are peace. May I delight myself in thy ways of peace and pleasantness; may I walk for ever with the Lord, and delight myself in his ways! I do indeed wish to walk with God,

*"To have a closer walk with God,
A calm and heav'nly frame."*

May God Almighty hear my unworthy petitions, and answer them, for his dear Son's sake. Amen.

April 11.

"Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile."—John i. 47.

O, how blessed and happy must the man have been, of whom Christ said that! O that it could be said of me that I had no guile; but, alas! I am a guilty sinful creature, that must have been everlastingly lost, were it not for my ever-blessed Saviour, Jesus Christ, who died the just for the unjust, to bring sinners unto God; and if I believe in him, though I were dead, yet shall I live. O Lord God, give me thy Holy Spirit, and make me to see my vileness and guilt, that I may be more desirous of fleeing to Christ for refuge, to lay hold on him as all my salvation and all my desire; that I may see my great need of him to take away my guilt. Wash me white in the blood of the Lamb that was slain before the foundation of the world; grant that his blood may wash me clean. O grant that I may fly to thee for mercy and salvation: sinful as I am, that fountain can wash me clean, it can wash my guilt away: purge me with hyssop and I shall be clean; wash me, and I shall be whiter than snow; renew me unto repentance; wash me thoroughly from my sins, and purge

me from my iniquities. O may I be washed in the fountain opened for sin and uncleanness; may all my guilt be taken away! then shall I be without guile.

“There is a fountain fill'd with blood,
Drawn from Immanuel's veins;
There sinners, plung'd beneath that flood,
Lose all their guilty stains.”

O that I, a guilty sinner, may lose all my guilty stains by being plunged in that fountain! Amen.

“*The true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.*”—John iv. 23.

Do I worship right? Do I indeed worship God in spirit and in truth? Do I pray for things that I may consume them on my lusts? Have I ever knelt down, and only mocked God by so doing? If I have, God, who is full of compassion and mercy, forgive me. Blot out all mine iniquities, O my God; save me for thy dear Son's sake; pardon all my sins and cast my iniquities behind thy back: my sins and my iniquities remember no more; turn me, good Lord, so shall I be turned; give me a new heart, and renew a right spirit within me; and grant from this time forth I may worship thee in spirit and in truth. Amen.

“*And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation, I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation.*”—Isaiah xii. 1, 2.

Thou hast taken away all thy wrath—thou hast turned thyself from the fierceness of thine anger. Turn us, O God of our salvation, and cause thine anger towards us to cease. Surely thy salvation is nigh them that fear thee. Behold, God is my salvation, I will trust and not be afraid: God is the saviour of all that believe in him; they need not fear, for in the Lord Jehovah is their strength; he is their strong tower, where they may run for safety; they need not fear what man can do unto them; the Lord will set him in safety from him that puffeth at him; God will be their deliverer, he will be their shield, the horn of their salvation, their high tower, their refuge, their Saviour; of whom, then, need they be afraid? They need fear no evil his rod and his staff they will comfort them; they shall joy in the God of their salvation. I will say continually, The Lord be praised. Unto the Lord will we give thanks, for he hath saved us from going down to the pit, for he hath found a ransom, even his Son, the Lamb that was slain from before the foundation of the world: he is all my salvation and all my desire. Amen.

April 6, 1817.

The text at Old St. George's on Easter Sunday.

“*Then opened he their understanding to understand the Scriptures, and said unto them, It is written, And thus it behoved Christ to suffer and to rise from the dead the third day, and that re-*

penitance and remission of sins should be preached in his name among all nations."—Luke xxiv. 25, 26.

May Christ open my understanding to understand the Scriptures, for they are able to make me wise unto salvation, if he give me faith to believe them. May Christ's death and resurrection save my soul from hell; for through his blood alone I can be saved; and though I am as great a sinner as any in the world, yet if I fly to him I shall be saved, if I believe he is able and willing to save to the uttermost all that come unto him by faith. O, grant that all of this family may be found of him in faith: grant that not one of them may be lost!

"O may we all be found that day,
With those that Jesus shall confess:
When heav'n and earth shall flee away,
The Lord will yield us happiness."

And grant that my dear mamma may be able to say at the last day, "Here am I, Lord, and the children which thou hast given me—here are the children which thou hast given me, and not one of them is lost." May we all be washed and made white in the blood of the Lamb that was slain from before the foundation of the world; may we all be found, not having our own righteousness, which is of the law, but that which is by the faith of Christ: also may thy word cover the earth as the waters do the sea-shore: may thy name be preached unto all people under the sun; and may the knowledge of the Lord cover the earth as the waters do the sea! May many be turned to righteousness! Hear and answer my unworthy petitions, O Lord, I beseech thee, and may I be the Lord's for ever!

April 7, 1817.

Wrote this on Easter Monday, on my having been again permitted to attend the house of God the day before.

O Lord, I most heartily thank thee for the privilege thou gavest me yesterday, of which I have been so long deprived, of going to church. Grant, I pray thee, that I may continue to do so till I am on my death-bed, and may what I hear sink deep into my heart!

SECOND ANNIVERSARY

Of the Female Union Society for the promotion of Sabbath Schools.

On Wednesday, the 8th April 1818, the Female Union Society for the promotion of Sabbath Schools celebrated their second anniversary in the Rev. Dr. MASON's church in Murray-street.

Upwards of three thousand scholars, from six to sixty years of age, were present, who, together with the teachers, and the numerous spectators assembled to witness the interesting scene, filled the church to overflowing at an early hour.

The Rev. Mr. MACLAY, of the Baptist church in Mulberry-street, opened the meeting with prayer; after which the Rev. Mr. MILNOR

Rector of St. George's Chapel, read the Annual Report. The Rev. Mr. BLATCHFORD, of the Presbyterian Church in Orange-street, delivered an excellent address to the audience, superintendents, and teachers. The coloured adults then sung an appropriate hymn; which was followed by a very pathetic and edifying address to the scholars from the Rev. Mr. MATHEWS, of the Reformed Dutch Church in Garden-street. The teachers and children then sung a hymn. At the close of the exercises a prayer was offered up by the Rev. Mr. MATHEWS, and the benediction pronounced by the Rev. Mr. MILNOR.

Notwithstanding the crowded state of the house, the greatest order and decorum prevailed throughout the whole; for which much credit is due to the several superintendents and teachers, who displayed great judgment in their arrangement of the different schools in classes, and were indefatigable in their attention to cause the strictest propriety of behaviour to be observed by the various groups under their respective charges.

The spectators appeared highly gratified, and some shed tears, at the view of so many fellow immortals raised from the depths of intellectual and moral degradation, and partaking of those means of instruction which are so well calculated to fit them for usefulness and respectability in life, and, with the Divine blessing, to prepare them for endless felicity in the world to come.

REPORT, &c.

In every undertaking which may be important and novel, a happy commencement is highly gratifying. The first Annual Report of the Female Union Society for the promotion of Sabbath Schools afforded matter of congratulation in this respect. All the objections urged against this beneficent system vanished before the truth of experiment, and a prospect was opened (if perseverance in the arduous undertaking could be depended upon) of great benefit to the rising generation, in moral and religious improvement. Perseverance might be doubted by many, as unlikely on the part of the teachers, and the taught.

To behold the youth of our country devoting themselves zealously to the instruction of the untaught child and ignorant adult, was delightful to the philanthropic mind; but the too ready suspicions of some might be heard, "Will these young people persevere?"

On the second anniversary of our Society, your Committee have the cheering information to communicate, that Teachers and Scholars have persevered; and improved in so great a degree as they think nothing short of a Divine blessing attending this Institution could have enabled them to do.

Since the benign system of Sabbath School teaching has been pur-

sued by the Union Societies, and others in this city, the reformation in our streets must be apparent to every one who walks out on the morning of the Lord's day. Where now are those groups of idle children who formerly met to profane the Sabbath and take God's name in vain? All is now still.—You will find them crowding round the humble unobserved Sabbath School Teacher, who is patiently labouring to teach them to read that *book* which is able to make them wise unto salvation. And when the inhabitants of our city are warned by “the church-going bell” to “go up to the house of the Lord and give thanks in the great congregation,” here and there numerous trains of young immortals, headed by their teachers, may be seen hastening with cheerful feet to learn the will of God. Nor is the change less observable during the week: the feelings of the humane are now seldom wounded by the sight of shivering little wretches crying at their doors for the refuse of their tables. The female associations have “covered these naked with a garment.” Their teachers have taught them to respect themselves, “that idleness covereth a man with rags;” and, in numerous instances, have placed them in situations where they may become useful members of society.

To afford you a full view of the many advantages attendant on your exertions would be impracticable within the limits of an Annual Report. The following extracts will give you a summary account of the schools connected with this Institution.

SCHOOL NO. 1.

The Superintendent and Teachers of School No. 1, report, that the present number of scholars is 133, of whom 69 are white children, 29 coloured do. and 35 coloured adults. They are divided into 11 classes, 6 of which are Bible classes. During the last year one from the alphabet, five from the 2d class, and eight from the 3d class, have advanced to reading the Bible. In the Bible classes the scholars commit to memory from ten to ninety answers of catechism, and from six to thirty-one verses of Scripture every week. A coloured adult who commenced with her letters, in one lesson recited nine answers in catechism, six verses of hymns, and forty-eight verses of the 5th chapter of the Gospel of Matthew. During the last six months 121 chapters in the Bible have been committed to memory by the scholars. The greatest number learned by one individual is 17 chapters. Three girls have taken handsome leave of the school; from the parents of two of them the Superintendent received notes of thanks.

During the past year our Pastor has attended one examination of the school, and delivered three addresses. About two months since, the teachers of the male and female schools attached to Dr. Romeyn's church, and those of the middle Dutch church, united with us in establishing a prayer meeting for teachers and scholars, to which their parents and friends were invited. We have met once a fortnight; our ministers generally attend, and deliver appropriate addresses. Many were deeply affected during the solemn address delivered on the last occasion.

One coloured adult has made a profession of religion since our last report. There are many others who appear earnestly desirous to obtain an interest in Christ, and we think the prayer meeting alluded to above has been the means of deepening serious impressions on the minds of many. The mother of one of the scholars made this remark to the Superintendent—"Every mother who has children in the school ought to come with them here; and I am sure if they were to come once, they would never wish to be absent."

SCHOOL NO. 2.

Various emotions fill our breasts in presenting our Second Annual Report. She who superintended our school at its commencement is now, we trust, a glorified saint. Great has been our loss, but infinitely greater her gain: of her it may truly be said, she "fought a good fight; she has finished her course; she has rested from her labours, and her works do follow her." Long will we mourn her loss; for she has left a vacancy not easily filled. Oh, that her mantle might cover us, and the same spirit which animated her remain with us!

During the past year 103 have been admitted, of whom 4 are white adults and 45 children, 40 coloured adults and 14 children; about 65 statedly attend, and in general deserve our commendation for seriousness and good behaviour, both in school and in the house of God: the regular number of teachers is eleven. Twenty-two have advanced from the 1st card to reading in the Bible, and have committed to memory different catechisms; 99 chapters in the Bible, and 480 hymns have been recited. Four have, we humbly trust, been savingly united to Christ—one, a girl aged 14, has made a public profession of her faith. At the request of some of the children a Mite Society has been formed for the education of a heathen child, and we cannot but rejoice in this, as it opens to our view another field of glorious anticipation. The prayer meeting established last quarter for the teachers and scholars, with their parents and friends, continues to be well attended, and another has been formed, which meets on the Sabbath once a month after the services of the sanctuary; in both of which the male school attached to the same church unites with us.

SCHOOL NO. 3.

During the year, 3 white and 24 coloured adults, and 50 children have been admitted: 84 may be considered scholars, and are divided into 15 classes, 6 of which read the Bible. They are instructed by one Superintendent and 15 teachers; only 3 have advanced from the first lesson to reading.

As it regards the moral and religious state of the school, we have animating hopes. While it becomes us to say—"Lord, what is man that thou art mindful of him?" we would magnify his holy name with those into whose "mouths he has put a new song," "even praise to our God." Three teachers and one scholar, on the 2d Sabbath c

March, joined the communion of Dr. Romeyn's church. Several of the adults, we confidently hope, are at the Gospel pool, and will in the Lord's good time receive strength to step in.

One hundred and thirty-two chapters of Scripture have been committed to memory. Frances B——, an African who lives at service, committed 40 of the chapters.

A Cent Society has lately been formed for the education and maintenance of a Hindoo girl, to be named after the First Directress of this Institution.

SCHOOL NO. 4.

The school at present consists of one Superintendent, 18 Teachers, and 104 scholars; of these, 26 are white children, 63 coloured adults, and 15 coloured children. Three women above the age of fifty, who commenced with the alphabet, have committed to memory the whole of Brown's catechism, 52 hymns, and the ten commandments, by spelling every word.

Another coloured adult has been received into full communion in the Reformed Dutch Church, and we add with pleasure, that those reported last year walk consistently with their profession.

We have three Bible classes: the scholars in two of them have committed to memory 280 chapters in the Old Testament with M'Dowell's questions. The third class has been formed but three months, in which time they have committed 12 chapters, with the questions, hymns, and catechism.

The remainder have committed 822 hymns, Brown's, Watts', Historical, and the Shorter Catechisms with proofs. Twenty have been brought from their letters to read in the Bible.

SCHOOL NO. 5.

Seventy-two scholars have been admitted, 34 now attend regularly, viz. 11 white adults, 10 coloured do. and 13 children. The school is under the direction of one Superintendent and 6 Teachers. Many have advanced from the first lesson to reading in the Bible, and have committed to memory various catechisms, hymns, and portions of Scripture. One coloured girl aged 15 has learned one Psalm and twelve chapters in the New Testament. Besides the books furnished by the Society, we have received 16 catechisms with Scripture proofs, from our pastor, the Rev. R. B. E. McLeod.

SCHOOL NO. 6.

The number admitted during the last year is 273; 210 are reckoned scholars, viz. 14 white adults, 102 do. children, 40 coloured adults, 54 do. children: 88 have advanced from letters to reading, some to the Bible and Testament, and others to the collective lessons. The progress of the white adults is in general slow; one is worthy of notice: C. M. whose anxiety to acquire knowledge is so great, that since the 15th of February she has lived at service with no other remuneration than the privilege of attending Sunday School. She has

attended three months, and now begins to read. 9462 texts of Scripture, and 8451 answers in catechism, have been committed to memory; also Watts' Divine Songs, Hymns, and Scripture cards; 16 of our pupils have subscribed for Bibles, 13 for Prayer-Books, and 6 for Hymn Books. Two have apparently received spiritual benefit, and after conversation with our beloved Pastor and Spiritual Guide, have been admitted to the communion of the church. Great reason indeed have we, who are attached to this part of the Lord's vineyard, to rejoice for what he has done for us, in inclining the hearts of so many of those, who are engaged in this profitable work, to seek Jesus as their only hope, and rely on his gracious promises for mercy and forgiveness.

Seventeen of our teachers, since the commencement of the school, have made a public profession of their faith, and have joined the communion of St. George's church.

(To be concluded in our next.)

ADDRESS TO YOUTH.

I may be addressing some young person, or even some farther advanced in life, who can bring to recollection some interesting transactions, perhaps

"The son of parents pass'd into the skies."

Recal this morning to your remembrance the scene to which your memory never adverts without exciting peculiar emotions. In that room well known to you—in that spot never to be forgotten by you, there a father sat, and held the word of God. The group was assembled around, and you were one. It was the still and sacred evening of a Sabbath. The truths of Scripture were brought to your remembrance—their importance urged upon your conscience. Then you knelt to pray. What blessings were entreated for you!—how fervently prayed the pious spirit that God would dwell in this house, and, when he was no more, would be the God of his seed after him; do you remember the last time when you so met? do you remember the last family prayer? Perhaps you do, and did not anticipate that it would be so soon succeeded by the long farewell; but you were soon after summoned to attend him on his dying bed:—you received the dying charge, and closed the eyes to which the spirit ceased to give animation. My dear friend, whosoever you are, you must meet that affectionate parent again—you will meet him before the throne of the Judge. What account will you have to give? What improvement have you made of privileges such as but few have possessed?

Perhaps, my young friends, some of you are adverting to those domestic duties, not as the scenes of former, but of present days. Happy is your lot!—the "lines have fallen to you in pleasant places." You have parents, like Zacharias and Elizabeth, "walking in all the ordinances of the Lord blameless." Together you come "to the house of God, with the voice of joy and praise;" and together you

return to make the truths you have heard the topics of conversation, and the occasions of prayer. Happy family! far more dignified and blessed than if you resided in a palace whence God was excluded. But have you ever adverted to the consequences which these privileges involve? How will you stand in the day of account? Will you then be a family united or separated? Will you then see your parent near or afar off? Will you reside for ever together, or for ever apart—wide as the extremes of heaven and hell? [*Youth's Mag.*]

DEATH OF OBOOKIAH.

Extract of a letter from a lady in Connecticut to her friend in Boston, dated Feb. 21st.

I have just been to Cornwall, to attend the funeral of the lamented Obookiah. He is not to return to Owyhee; but God has taken him to heaven. He was ripening for the latter, while we thought it was for a mission to the heathen. But we trust his death is to be made a mean of as great a sum of good as a long life of usefulness might have been. His deportment in sickness and death has been of the most marked kind. Perhaps he came here to teach Christians how to die.—His heart, however, has constantly burned with an ardent desire to return to Owyhee, and on the day of his death, (though through the whole of it heaven seemed open to his view,) he several times burst into tears, remembering his native island and perishing brethren, to whom he had hoped to carry the news of the Gospel. Still he continually thought that God will do right, and that it was better for him to depart and be with Christ. He sent a note the Sabbath previous to his death, "beseeching that he might be spared to carry the Gospel to Owyhee, but that whether he lived or died God might be glorified." He addressed a great deal of conversation to his brethren, and took leave of them all with the greatest affection and composure. Thomas was his bosom companion; they expected to go home together; they were continually praying and weeping together, and felt as though they could not be separated. "You will not go with me to Owyhee now," said Thomas to him, "and I cannot go alone." Henry put his hand before his eyes, and appeared in prayer; he then looked at Thomas, and both burst into tears. When he was dying, the other youths hung upon each other's necks, being overwhelmed with grief; but at that moment Thomas was raised above it, and did not shed a tear; he seemed transported with heavenly views. Henry departed in perfect peace; he had no struggles; and the attendants said the smile on his countenance surpassed any thing they had seen. I saw the heathen youths stand around to take leave of the remains of their beloved companion; I was struck with the dignity and affliction they manifested. I told Thomas he must not be discouraged, for perhaps God meant to do all that by him which we expected of Henry. "Yes, (said he,) I wish to stay and do God's work; but I shall not see Henry in these streets again; there he walks in the streets of the New Jerusalem!" On entering the burying-ground the anthem was sung, 'Blessed are the dead who

54. *Juvenile Missionary Associations in Philadelphia.*

die in the Lord.' Some of the people said it seemed almost as though the earth shook with the presence of God. Mr. Dwight made a short address at the grave. Mr. Beecher's sermon upon the occasion was upon the Providence of God, "Clouds and darkness are round about him, but justice and judgment are the habitation of his throne." Some memorandums of Henry's conversation were read, and the whole scene was one of the most interesting a people are ever called to witness. Mr. Beecher remarked, that if the churches of New-England had chartered a ship to go to Owyhee and bring Obookiah that he might be converted and die as he has, they would be amply recompensed.—"Who will say he has done *too much for him?*—who would wish to take back the prayers he has offered for him, the alms he has given, or rob heaven of its joy at his conversion and triumphant entry, or Henry of his crown?" [Bost. Recorder.

On last Saturday afternoon, (28th March,) we had the pleasure of witnessing about *eighty* children assembled in Mr. Crowell's school-room in Southwark, for the purpose of forming themselves into a "*Male*" and a "*Female Juvenile Society auxiliary to the Female Domestic Missionary Society of Philadelphia.*" The Rev. Dr. Ely being present by invitation, the meeting was opened by him with prayer and a short and appropriate address; after which, agreeably to constitutions which had been previously subscribed to by those present, each association proceeded to elect their officers.

The constitutions of these Societies require that each member contribute 50 cents a year in quarterly payments of 12 1-2 cents; and the money when collected be paid to the Treasurer of the Society to which these are auxiliary. Their annual meetings, when their report will be read and their officers chosen, is statedly on the last Saturday in March; and their meetings for worship, at which it is expected the parent Society's Missionary will attend, are to be held (unitedly) on the last Saturdays in April, June, August, October, December, and February. [Rel. Rem.

A society composed of about 12 young ladies, in Connecticut, have met for two years on Saturday afternoons in summer, and one evening in a week in winter, to work in aid of missionary purposes. They have been able to sell their work, and have received for the various articles the sum of seventy dollars, exclusive of the commissions which they paid to a shopkeeper for transacting their business. This industry is worthy at least of imitation. [Bost. Recorder.

It appears by statements with regard to a revival of religion which a few months past took place in Brandon, Vt. that about two hundred persons are believed to have been subjects of the renovating power of the Holy Spirit, 94 of whom were added to the Congregational, and the remainder principally to the Methodist, and Baptist churches in that place. [Rel. Rem.

FOR THE CHRISTIAN HERALD.

A general revival in my congregations of Hackensack and Schraalenburgh, New-Jersey, which, under the smiles of the great Bishop of Souls, progressed for several years, and afterwards became stationary, had finally suffered considerable declension. Our churches on the Lord's day and private lectures continued, indeed, to be well attended; and we still enjoyed the droppings of the sanctuary in a few solitary cases of hopeful conversion; but that life and fervour of religion which had for such a length of time gladdened the hearts of the pious, had abated; professors became relaxed in their wonted zeal, and in a measure conformable to the world; praying societies, though continued, yet apparently languished. But in the beginning of last autumn things began to put on a more encouraging appearance. We witnessed an increasing attention, and the people often deeply affected under sermons and lectures. Several instances of serious conviction and earnest inquiry have occurred during the winter. The work has not been rapid. At present, however, it seems to spread. Towards the latter part of March, and a few days previous to our communion, twenty-three were admitted—a much larger number than usual. All gave evidences of a saving change. Since that period several more have become seriously impressed. Thus we hope the day-spring from on high is again about to visit us.—Blessed be the name of the Lord.

The above statement appears in the Herald at the request of brethren in the city of New-York, whose names could not be mentioned by my informant, said to be members of Dr. Romeyn's congregation; doubtless friends to experimental godliness, who, I trust, will unite their prayers with those of their humble servant,

SOLOMON FRÆLIGH.

Schraalenburgh, April 7, 1818.

SERMON OF THE REV. DR. THOMAS CHALMERS,

Delivered in Glasgów, Scotland, on the day of the funeral of H. R. H.

THE PRINCESS CHARLOTTE OF WALES.

An event which blighted the fondest, the proudest hopes of a nation, by suddenly crumbling into dust the fairest idol of its desires, respecting the succession to its throne, afforded too important a lesson on the uncertain tenure of earthly possessions, and of the vanity of human expectations, not to be improved by those whose duty it is to apply such signal visitations of Divine Providence to the consciences of the people by whom they are experienced.

Among the numerous discourses delivered on that affecting occasion, which have been published, that of the learned, eloquent, and pious Pastor of the Tron Church in Glasgow appears to hold a dis-

tinguished place. It was composed on a short notice received by the author at a distance from home. Though it does not display all that originality of thought and expression with which the maturer productions of this great pulpit orator abound, yet it has some of the touches of his masterly genius, much of that glowing and impressive eloquence which characterizes his popular discourses, and much of it is of so general an application as to make it not less useful and interesting on this side of the Atlantic, than to the people for whose immediate benefit it was intended.

In his exordium, after some prefatory remarks, the eloquent author thus introduces the subject which furnished the occasion of his address.

Oh! how it tends to quiet the agitations of every earthly interest and earthly passion, when Death steps forward and demonstrates the littleness of them all—when he stamps a character of such affecting insignificance on all that we are contending for—when, as if to make known the greatness of his power in the sight of a whole country, he stalks in ghastly triumph over the might and the grandeur of its most august family, and singling out that member of it on whom the dearest hopes and the gayest visions of the people were suspended, he, by one fatal and resistless blow, sends abroad the fame of his victory and his strength, throughout the wide extent of an afflicted nation. He has indeed put a cruel and impressive mockery on all the glories of mortality. A few days ago, all looked so full of life, and promise, and security—when we read of the bustle of the great preparation—and were told of the skill and the talent that were pressed into the service—and heard of the goodly attendance of the most eminent in the nation—and how officers of state, and the titled dignitaries of the land, were charioted in splendour to the scene of expectation, as to the joys of an approaching holiday—yes, and we were told too, that the bells of the surrounding villages were all in readiness for the merry peal of gratulation, and that the expectant metropolis of our empire, on tiptoe for the announcement of her future monarch, had her winged couriers of dispatch to speed the welcome message to the ears of her citizens, and that from her an embassy of gladness was to travel over all the provinces of the land; and the country, forgetful of all that she had suffered, was at length to offer the spectacle of one wide and rejoicing jubilee. O Death! thou hast indeed chosen the time and the victim, for demonstrating the grim ascendancy of thy power over all the hopes and fortunes of our species!—Our blooming Princess, whom fancy had decked with the coronet of these realms, and under whose gentle sway all bade so fair for the good and the peace of our nation, has he placed upon her bier! And, as if to fill up the measure of his triumph, has he laid by her side that babe, who, but for him, might have been the monarch of a future ge-

neration; and he has done that which by no single achievement he could otherwise have accomplished—he has sent forth over the whole of our land, the gloom of such a bereavement as cannot be replaced by any living descendant of royalty—he has broken the direct succession of the monarchy of England—by one and the same disaster, has he wakened up the public anxieties of the country, and sent a pang as acute as that of the most woful domestic visitation, into the heart of each of its families.

The author, in the first branch of his discourse, treats of “the duty that subjects owe to their governors;” which he illustrates with his usual ingenuity, and applies to the most salutary purposes.

He then inculcates the lesson, “that under every fear and every difficulty, it is the righteousness of the people alone which will exalt and perpetuate a nation.” Hence the importance of attending to the moral and religious education of the great mass of the people.

Under this head the author exhibits a most deplorable picture of the profanity and general depravity abounding in the city where he delivered his discourse. Would to God that such a picture had no resemblance to the state of the large towns and cities in this western world!—He then indicates the principal means which ought to be used to produce the remedy—the support and extension of the Gospel ministry. The concluding part of this sermon, especially that which so aptly and so truly exhibits the importance of the various ministrations of a faithful pastor, is so excellent, and of so useful a tendency, that we have considered it proper to insert it entire.

And when the seventh day comes, where, I would ask, are the efficient securities that ought to be provided against all those inundations of profligacy which rage without control through the week, and spread such a desolating influence among the morals of the existing generation?—Oh! tell it not in Gath, publish it not in the streets of Askelon—this seventh day, on which it would require a whole army of labourers to give every energy which belongs to them, to the plentiful harvest of so mighty a population, witnesses more than one-half of the people precluded from attending the house of God, and wandering every man after the counsel of his own heart, and in the sight of his own eyes—on this day, the ear of heaven is assailed with a more audacious cry of rebellion than on any other, and the open door of invitation plies with its welcome, the hundreds and the thousands who have found their habitual way to the haunts of depravity.—And is there no room, then, to wish for twenty more churches and twenty more ministers—for men of zeal and of strength, who might go forth among these wanderers, and compel them to come in—for men of holy fervour, who might set the terrors of hell and the

free offer of salvation before them—for men of affection, who might visit the sick, the dying, and the afflicted, and cause the irresistible influence of kindness to circulate at large among their families—for men, who, while they fastened their most intense aim on the great object of preparing sinners for eternity, would scatter along the path of their exertions all the blessings of order, and contentment, and sobriety, and at length make it manifest as day, that the righteousness of the people is the only effectual antidote to a country's ruin—the only path to a country's glory!

My next remark shall be founded on a principle to which I have already alluded—the desirableness of a more frequent intercourse between the higher and the lower orders of society; and what more likely to accomplish this than a larger ecclesiastical accommodation?—not the scanty provision of the present day, by which the poor are excluded from the church altogether, but such a wide and generous system of accommodation, as that the rich and the poor might sit in company together in the house of God. It is this Christian fellowship which, more than any other tie, links so intimately together the high and the low in country parishes. There is, however, another particular to which I would advert, and though I cannot do so without magnifying my office, yet I know not a single circumstance which so upholds the golden line of life amongst our agricultural population, as the manner in which the gap between the pinnacle of the community and its base is filled up by the week-day duties of the clergyman—by that man, of whom it has been well said, that he belongs to no rank, because he associates with all ranks—by that man, whose presence may dignify the palace, but whose peculiar glory it is to carry the influences of friendship and piety into cottages.

This is the age of moral experiment, and much has been devised in our day for promoting the virtue, and the improvement, and the economical habits of the lower orders of society. But in all these attempts to raise a barrier against the growing profligacy of our towns, one important element seems to have passed unheeded, and to have been altogether omitted in the calculation. In all the comparative estimates of the character of a town, and the character of a country population, it has been little attended to, that the former are distinguished from the latter by the dreary, hopeless, and almost impassable distance at which they stand from their parish minister. Now, though it be at the hazard of again magnifying my office, I must avow, in the hearing of you all, that there is a moral charm in his personal attentions and his affectionate civilities, and the ever-recurring influence of his visits and his prayers, which, if restored to the people, would impart a new moral aspect, and eradicate much of the licentiousness and the dishonesty that abound in our cities. On this day of national calamity, if ever the subject should be adverted to from the pulpit, we may be allowed to express our riveted convictions of the close alliance that obtains between the political interests and the religious character of a country. And I am surely not out of place, when, on looking at the mighty mass of a city population,

I state my apprehension, that if something be not done to bring this enormous physical strength under the control of Christian and humanized principle, the day may yet come when it may lift against the authorities of the land its brawny vigour, and discharge upon them all the turbulence of its rude and volcanic energy.

Apart altogether from the essential character of the Gospel, and keeping out of view the solemn representations of Christianity, by which we are told that each individual of these countless myriads carries an undying principle in his bosom, and that it is the duty of the minister to cherish it, and to watch over it, as one who must render at the judgment-seat, an account of the charge which has been committed to him—apart from this consideration entirely, which I do not now insist upon, though I blush not to avow its paramount importance over all that can be alleged on the inferior ground of political expediency, yet, on that ground alone, I can gather argument enough for the mighty importance of such men, devoted to the labours of their own separate and peculiar employments—giving an unbewildered attention to the office of dealing with the hearts and the principles of the thousands who are around them—coming forth from the preparations of an unbroken solitude, armed with all the omnipotence of Truth among their fellow-citizens—and who, rich in the resources of a mind which meditates upon these things and gives itself wholly to them, are able to suit their admonitions to all the varieties of human character, and to draw their copious and persuasive illustrations from every quarter of human experience. But I speak not merely of their Sabbath ministrations. Give to each a manageable extent of town, within the compass of his personal exertions, and where he might be able to cultivate a ministerial influence among all its families—put it into his power to dignify the very humblest of its tenements by the courteousness of his soothing and benevolent attentions—let it be such a district of population as may not bear him down by the multiplicity of its demands; but where, without any feverish or distracting variety of labour, he may be able to familiarize himself to every house, and to know every individual, and to visit every spiritual patient, and to watch every death-bed, and to pour out the sympathies of a pious and affectionate bosom over every mourning and bereaved family. Bring every city of the land under such moral regimen as this, and another generation would not pass away, ere righteousness ran down all their streets like a mighty river. That sullen depravity of character, which the gibbet cannot scare away, and which sits so immovable in the face of the most menacing severities and in despite of the yearly recurrence of the most terrifying examples,—could not keep its ground against the mild but resistless application of the Christian ministry. The very worst of men would be constrained to feel the power of such an application. Sunk as they are in ignorance, and inured as they have been from the first years of their neglected boyhood, to scenes of week-day profligacy and Sabbath profanation

—these men, of whom it may be said that all their moralities are extinct, and all their tenderness blunted—even they would feel the power of that reviving touch, which the mingled influence of kindness and piety can often impress on the souls of the most abandoned—even they would open the flood-gates of their hearts, and pour forth the tide of an honest welcome on the men who had come in all the cordiality of good-will to themselves and to their families. And thus might a humanizing and an exalting influence be made to circulate through all their dwelling-places: and such a system as this, labouring as it must do at first, under all the discouragements of a heavy and unpromising outset, would gather, during every year of its perseverance, new triumphs and new testimonies to its power. All that is ruthless and irreclaimable, in the character of the present day, would in time be replaced by the softening virtues of a purer and a better generation. This I know to be the dream of many a philanthropist: and a dream as visionary as the very wildest among the fancies of Utopianism it ever will be, under any other expedient than the one I am now pointing to: and nothing, nothing within the whole compass of nature, or of experience, will ever bring it to its consummation, but the multiplied exertions of the men who carry in their hearts the doctrine, and who bear upon their persons the seal and commission of the New-Testament. And, if it be true that towns are the great instruments of political revolution—if it be there that all the elements of disturbance are ever found in busiest fermentation—if we learn, from the history of the past, that they are the favourite and the frequented rallying-places for all the brooding violence of the land—who does not see that the pleading earnestness of the Christian minister is at one with the soundest maxims of political wisdom, when he urges upon the rulers and magistrates of the land, that this is indeed the cheap defence of a nation—this the vitality of all its strength and of all its greatness?

And it is with the most undissembled satisfaction that I advert to the first step of such a process, within the city of our habitation, as I have been now recommending. It may still be the day of small things; but it is such a day as ought not to be despised. The prospect of another church and another labourer in this interesting field, demands the most respectful acknowledgment of the Christian public, to the men who preside over the administration of our affairs; and they, I am sure, will not feel it to be oppressive, if, met by the willing cordialities of a responding population, the demand should ring in their ears for another, and another, till, like the moving of the spirit on the face of the waters, which made beauty and order to emerge out of the rude materials of creation, the germ of moral renovation shall at length burst into all the efflorescence of moral accomplishment—and the voice of psalms shall again be heard in our families—and impurity and violence shall be banished from our streets—and then the erasure made, in these degenerate days, on the escutcheons of our city, again replaced in characters of gold, shall tell to every stranger, that Glasgow flourisheth through the preaching of the Word.

And though, under the mournful remembrance of our departed Princess, we cannot but feel, on this day of many tears, as if a volley of lightning from heaven had been shot at the pillar of our State, and struck away the loveliest ornament from its pinnacle, and shook the noble fabric to its base; yet still, if we strengthen its foundation in the principle and character of our people, it will stand secure on the deep and steady basis of a country's worth, which can never be overthrown. And thus an enduring memorial of our Princess will be embalmed in the hearts of the people, and good will emerge out of this dark and bitter dispensation, if, when the judgments of God are in the earth, the inhabitants of the world shall learn righteousness.

FEMALE EXERTIONS IN THE BIBLE CAUSE.

By recent communications from Liverpool, (England) it appears, that Mr. Charles S. Dudley, a distinguished member of the society of Friends, had lately been there on a mission from the British and Foreign Bible Society, for the purpose of exciting attention to its interests, and organizing plans for a more extended co-operation in advancing its objects. By animated and eloquent addresses, delivered frequently to crowded audiences, he has roused, especially among the females, a zeal and activity in that cause far surpassing any thing of the kind before known among them. The city has been divided into eight districts, in each of which a Female Bible Association has been formed, connected with the Female Branch Society of that place. In February last, nearly five hundred ladies were constantly engaged in going about the city, for the purpose of ascertaining who among the needy were in want of the precious volume, obtaining penny-a-week subscriptions, and other contributions, and distributing the Scriptures among the destitute. One lady, a Cash Secretary, is mentioned, who visits regularly *ninety* families a week in her district, and does all the writing necessarily connected with that office.

When we recollect that it was the example of the *females in this country* which contributed in a great degree to enkindle the emulous ardour for the promotion of the Bible cause, which resulted in the formation of the *Liverpool Female Bible Society**, and which is now become so conspicuously active in advancing its beneficent designs, we cannot but hope that the benevolent females here will derive new encouragement to persevere in their useful labours, and be stimulated by the zeal of their Christian sisters on the other side of the water, to redouble their diligence in the important work in which they are embarked.

* For an account of the formation of the Liverpool Female B. S. see vol. 3, p. 31, of the Christian Herald, and for a Speech of C. S. Dudley, at a meeting of the Southampton B. S. see same vol. p. 151.

ANNUAL REPORT OF THE ORPHAN ASYLUM SOCIETY OF N. Y.

The season has again arrived at which the subscribers and patrons of the "Orphan Asylum Society" require from its board of direction an account of their proceedings since the last anniversary meeting.

In reviewing the past year, they find liberality and kindness have so rapidly succeeded every occasion of anxiety, that gratitude prompts them to express their sense of obligation to those friends who have strengthened their hands in the arduous and interesting duties allotted them, before they can enter on the usual business of their Report.

During the last winter, when prejudice seemed to operate against most other charitable associations, this Institution was exempt from the general suffering: for in this community no adventitious influence can subdue the spirit of benevolence which the cries of the orphan will always awaken. The friends of the fatherless are ever watchful of their distresses; nor do they wait to ascertain the expediency of feeding and comforting those whom Providence has thrown dependent on their bounty.

In the month of February the Board found it necessary to remove from the New-York Alms House eleven children, whose claims on their care could not be rejected; although at this time they had not one dollar in the treasury to provide for the numerous wants of 122 children. The remembrance of former mercies excited further hopes of aid; and with unshaken confidence in the promise of HIM, "without whom nothing is strong," they have been supported until this time without greater difficulties than are incident to all associations of this kind. And here it may not be improper to lament, that the honourable the Corporation have never been prevailed on to extend even a small share of that patronage to this Society which it might seem to claim from them, and for which they have been repeatedly solicited. Let it be remembered, that a vast number of the children have been actually removed from their care to the Asylum; and all must eventually have been a charge on them, without the refuge here afforded. It is not, however, the object of the Trustees to complain of not having the sanction of that honourable body, which would be so flattering, but to be thankful for benefits received from their friends.

There are now 123 children at the Asylum, besides one infant at nurse out of the house. 36 have been admitted since the last report; 25 placed in respectable families, with mechanics, &c. and two have died.

The expenditures of the last year have been unusually great, from the necessity of finishing a large room in the garret, for the further accommodation of the children; paving the yard, rebuilding the fences, porch, &c.

The public will recollect that this Institution is to live by their means; that it is a monument which will bear the record of their "love of the brethren" to future ages. To rescue these little immortals from the danger of ruin, and to rear them for a brighter inheritance

is of itself a sufficient incitement to those who have entered on its duties, to go on with confidence. But when to this is added the comfort which more matured virtue derives from this source, every parent, it is hoped, will feel the obligation of furthering this work.

The spirit of many a pious, widowed mother, has been comforted with the hope of this Asylum for her children, while impatient to join the company of the faithful, it still lingered, to find some assurance of protection to those innocents, for whom the dying agonies seem protracted.

* The death bed of old age too, has been spoiled of half its anguish, by the kindness of this society; when the children of the third and fourth generation have no more to fear from the removal of their last relative, and the devout aspirations of the dying have been breathed for their benefactors.

The Board feel assured, it is only necessary to read the Treasurer's account, which will express their wants, and to say they wait for the relief, which it will be found is necessary to the support of these children, now pleading in their own behalf. They need no other advocate—so large a number of helpless orphan children—members of the same family, heirs of the same promises—never yet were disregarded by a Christian people; nor do we fear for this groupe. We know that these infants will find in every humane breast the friends we seek for, and we will, therefore, only urge the precept of the apostle, "God loveth a cheerful giver."

By order of the Board,

I. W. OGDEN, Secretary.

By the Treasurer's Account it appears, that the expenses of the Asylum, ordinary and extraordinary, from April 1817, to April 1818, amounted to \$5433.57; and that the receipts during the same period, were as follows:

Amount of subscriptions	- - - - -	\$1977 25
do of private donations	- - - - -	1198 22
Annual grant of the Legislature	- - - - -	500 00
Proportion of School Fund	- - - - -	369 51
Box at the Asylum	- - - - -	5 33
Interest on six per cent. stock	- - - - -	110 47
do on Mrs. Loftus' Legacy	- - - - -	98 00
Cow and Calf sold at the Asylum	- - - - -	35 00
Collection in Presbyterian Church, in Cedar-street	- - - - -	423 00
Gentlemen of the New-York Forum	- - - - -	75 00
Young Ladies of Mrs. Byron's School	- - - - -	43 00
Arbitration Fees	- - - - -	82 00
Mr. George Riker, money recovered in Law Suit	- - - - -	500 00
Leaving a balance in the hands of the Treasurer, of	- - - - -	4 83
Out-standing debts	- - - - -	300 00

N. B. Mrs. Mary M'Crea left the Orphan Asylum a Legacy of \$250, which has been invested in six per cent. stock of the United States; also, Mr. John Van Blarcom left the Asylum a Legacy of \$500, and Mrs. Judith Bruce a Legacy of \$100, which have been invested in New-York city stock.

COMMUNICATED FOR THE CHRISTIAN HERALD.

On the 11th March, 1818, was ordained by the Presbytery of Champlain, the Rev. SAMUEL W. WHELPLEY, to the pastoral charge of the First Presbyterian Congregation in the town of Plattsburgh: and at the same time, the Rev. STEPHEN KINSLEY was installed Pastor of the Second Congregation in said town.

The whole of the exercises were performed in a very solemn and impressive manner. It is said by some aged and experienced Christians to have been one of the most interesting scenes they had ever witnessed.

OBITUARY.

Died, in North-Carolina, on the 15th ult. the Rev. FRANCIS PRINGLE, Jr. Pastor of the Associate Church in Xenia, Ohio; and Secretary of the Bible Society there.

His declining health had obliged him to suspend his official duties last fall, and induced him to pass the winter months in the Southern States. There, the attentions of a brother, attached to him by more than common ties, ministered to his comfort, and soothed the last hours of his languishment. Nor was he a stranger, during his illness, to the succour and the solace of "a Friend that sticketh closer than a brother."

The people of his charge had proposed to him a voyage to Europe, as soon as his strength would permit, and generously offered to bear his expenses: but he has been called to go upon another journey, and to visit another land, where "the inhabitant shall not say I am sick;" where the weary heart finds its sweetest repose, the released spirit its noblest exercise. He was not unprepared for the summons. "Knowing in whom he had believed," he was entirely resigned to the divine will, and his latter end was peace. He had no rapturous anticipations, yet there was not a cloud to obscure his prospects.

The Managers of the American Bible Society, at their meeting on the 19th day of March, 1818, adopted the following resolution, viz.

"That in ordinary cases occurring within the United States, it is inconsistent with the best interests of this Society to distribute the Bible *gratuitously*, except through the medium of Auxiliary Societies."

The Managers embrace the opportunity which this notice affords them, of recommending the formation of auxiliary societies in all those places where the inhabitants are destitute of the Bible.

However small these auxiliaries may be, in the number of members, and unable to contribute, for the present, to the funds of the American Bible Society, they may still be the depositories and distributors of the Bibles which the Managers may deem proper to afford them gratuitously. By order of the Board,

JOHN B. ROMEYN,

Secretary for Domestic Correspondence.